

# LETTER OF IGNATIUS TO THE ROMANS

## CHAPTER 1 (originally chapter 1-4)

Ignatius, also called the God-bearer,

To the assembly which has received-mercy in the impressive-magnificence of the Highest Father and Jesus the Anointed-One, his only son; **2** to an assembly which has been loved and has been illuminated in a will of the one who willed all the things which are existing, according-to faith and<sup>1</sup> love of Jesus the Anointed-One our God<sup>2</sup>— **3** whichever assembly is also sitting itself before him in a place of the country of the Romans, **4** which is worthy-of-God, worthy-of-what-is-proper, worthy-to-be-deemed-happy, worthy-of-praise, worthy-of-attainment, worthy-of-pureness, and sitting itself before the love, named-after-the-Anointed-One,<sup>3</sup> named-after-the-Father, **5** which I also greet in the name of Jesus the Anointed-One (son of the Father), according-to flesh and spirit, having been made-one in every instruction of his, having been filled of favor of a god undoubtedly, **6** and having been filtered-out from every foreign complexion – I wish that you\* would be most rejoicing without-blemish in Jesus the Anointed-One our God.

**7(1.1)** Since I prayed to a god, I attained an opportunity to see your\* God-worthy faces (as I was also requesting to receive more for myself). **8** For having been bound in the Anointed-One Jesus, I am hoping to greet all of you\*, if-only-at-some-time, a will of God might be this: the act for me to be deemed-worthy to be making it into the end. **9(2)** For indeed, the beginning has been<sup>4</sup> well-managed, if-only-at-some-time I might attain a favor<sup>5</sup> with<sup>6</sup> the result to receive my lot from God unimpedingly. **10** For I am filling myself with-fear-of your\* love, lest it might do-what-is-unrighteous to me. **11** For it is easily-manageable<sup>7</sup> for all of you\* to do what you\* are wanting to do. But it is difficult for me to attain God, if-only-at-any-time you\* might not spare me.

**12(2.1)** For I am not wanting you\* to be pleasing-humans,<sup>8</sup> but instead to please a god, even-as all of you\* are also pleasing. **13** For neither will I, at-any-other-time have such a season to attain a god; nor are you\*, if-at-any-time you\* might be-quiet, having the opportunity to have a better deed<sup>9</sup> written-upon you\*. **14** For if-at-any-time you\* might be-quiet concerning<sup>10</sup> me, I will be an account of a god. But, if-at-any-time you\* might be made-to-passionately-desire my flesh, I will again be a mere voice. **15(2)** May all of you\* afford for yourselves no more to me than the opportunity to be offered-as-a-libation to a god, while<sup>11</sup> a sacrificial-altar is still being made ready, **16** in order that, after you\* become a chorus with love, you\* might sing to the Father in the Anointed-One Jesus, that God considered the overseer of Syria worthy to be found into the setting of the sun, after he was sent-after from the rising-up of the sun.<sup>12</sup> **17** Beautiful is the opportunity to sink from the world and head toward a god, in order that I might rise-up into him.

**18(3.1)** But-not-at-any-time has anyone of you\* bewitched anyone; you\* taught others. **19** But I am wanting, in order that those things might be firm which you\*, who are making-learners, are instructing. **20(2)** All of you\*, only be requesting for yourselves power for me, both inwardly and outwardly, in order that I might not only be speaking but instead might also be wanting, in order I might be not only be being called<sup>13</sup> a Christian but instead might also be found to be one in reality. **21** For, if-at-any-time I might be found to be one, then I am also being-able to be being called<sup>14</sup> one, and then to be faithful whenever I might not be being made-to-appear to the world. **22(3)** Nothing which is being-made-to-appear is beautiful,<sup>15</sup> for our God Jesus the Anointed-One is rather being-made-to-appear while being in his father. **23** Christianity is not the work of persuasion, but instead, whenever it might be being hated by the world, it is a work of greatness.

**24(4.1)** I am writing to all the assemblies, and I am instructing them all, that I am dying-off voluntarily<sup>16</sup> in-behalf of a god, if-only-at-any-time you\* might not prevent it. **25** I am exhorting you\*: May you\* not become 'an unseasonable goodwill' to me. **26** Let me go to be feed of beasts, through whom there is a possibility for me to attain a god. **27** I am grain of a god; and I am being ground

<sup>1</sup> [1:2(0:0)] Gk(pseudo), TAAmC, Arab / Gk(M-L), Lat, HKSm omit "faith and"

<sup>2</sup> may also be translated "Anointed-One of our God"

<sup>3</sup> [1:4(0:0)] Lat, Syr, Arm, having-a-law-of-the-Anointed-One"

<sup>4</sup> literally "has been" "is"

<sup>5</sup> [1:9(1:2)] most / Arm, few others "limit"

<sup>6</sup> literally "into"

<sup>7</sup> literally "well-handed"

<sup>8</sup> [1:12(2:1)] others read, "For I am not wanting to act toward you\* as someone who is pleasing-humans"

<sup>9</sup> literally "work"

<sup>10</sup> literally "from"

<sup>11</sup> literally "as"

<sup>12</sup> A wordplay, may be understood as "found into the west, after he was sent-after from the east" (since "setting" and "rising-up" are the Greek words for "west" and "east")

<sup>13</sup> literally "said"

<sup>14</sup> literally "said"

<sup>15</sup> [1:22(3:3)] others "eternal"

<sup>16</sup> literally "voluntary"

by the teeth of beasts, in order that I might be found as clean bread of the Anointed-One.<sup>17</sup> **28(2)** Rather, coax<sup>18</sup> the beasts on, in order that they might become a tomb for<sup>19</sup> me and might leave-behind not-one of the parts of my body, in order that, after I fall-asleep, I might not become a heavy burden to anyone. **29** Then I will truly be a learner of Jesus the Anointed-One, when the world will not-even see for itself my body. **30** Entreat the Anointed-One<sup>20</sup> in-behalf of me, in order that, through these implements, I might be found to be a sacrifice to God.<sup>21</sup> **31(3)** I am not ordering you\*, as Petros and Paulus did. Those men were emissaries; I am a condemned man. Those men were free; but I am a slave until now. **32** Instead, if-at-any-time I might suffer, I will become a freedman of Jesus the Anointed-One, and I will stand myself up in him free. **33** Now, having been bound, I am learning to be desiring nothing.

## CHAPTER 2 (originally chapter 5-10)

**1(5.1)** From Syria until Roma, I am already fighting-with-beasts, **2** through earth and sea, night and day, having been bound<sup>22</sup> with ten leopards (which is a legion of-soldiers) who, while good is being done-to<sup>23</sup> them, become even worse. **3** But in the unrighteous-deeds which they are doing to me, I am being taught-to-be-a-learner even more. Instead, it is not by this that I have been pronounced-righteous. **4(2)** I wish that I would derive-gratification from the beasts, the ones which have been<sup>24</sup> made-ready for me. And I am praying for them<sup>25</sup> to be found prompt in dealing with me. **5** I will even coax<sup>26</sup> them<sup>27</sup> to eat me down promptly, not even-as happened to certain individuals, whom the beasts, being terrified of, did not touch. **6** But even if-at-any-time, if they might want<sup>28</sup> to be non-voluntary, I will force them forward. **7(3)** Grant<sup>30</sup> me this concession. I know what is-beneficial for me. **8** I am now beginning to be a learner; I wish that nothing of the things visible and invisible would be jealous of me, in order that I might attain Jesus the Anointed-One. **9** Fire and cross, also packs<sup>31</sup> of beasts, chopping-ups, dividings,<sup>32</sup> scatterings of bones, cutting-short of members, grindings of the whole body, evil<sup>33</sup> chastisements of the Slanderer—let them all come upon<sup>34</sup> me, if only in order that I might attain Jesus the Anointed-One.

**10(6.1)** The limits<sup>35</sup> of the world, but-even kingdoms of this age, will profit me nothing. **11** It would be beautiful for me to die-off into Jesus the Anointed-One than to be reigning over the limits of the earth. For what will it profit a man, if he gains the whole world, but loses his own soul?<sup>36</sup> **12** I am seeking that man, the one who died-off in-behalf of us; I am wanting that man, the one who stood-up out of dead humans due to us. **13** But the delivery is being laid-upon me. **14(2)** Grant me this concession, brothers. May you\* not impede me to live. May you\* not want me to die-off. **15** May you\* not grant-as-a-favor to the world, the man who is wanting to be of God. May you\* not-even fully-delude me with material-things. **16** Let me go to receive a clean light. After I come-to-be-near there, I will be a true human. **17(3)** Permit me to be an imitator of the suffering of my God. **18** If someone has him in himself, let him comprehend what I am wanting, and let him be sympathizing with me, having come-to-know the things which are impelling<sup>37</sup> me.

**19(7.1)** The Chief of this Age is wishing to thoroughly-s snatch me, and to utterly-destroy my resolve toward<sup>38</sup> a god. **20** Therefore, let not-one of you\* who are being-present be helping him. Rather be coming-to-be on my side,<sup>39</sup> this is the side of God. **21** Do not be uttering Jesus the Anointed-One, but desiring the world. **22(2)** Do not let bewitchment be residing<sup>40</sup> among<sup>41</sup> you\*. **23** Even if I, while being-present, would be exhorting you\*, do not be persuaded to listen to me; but rather be persuaded to listen to this, which I am writing to you\* now. **24** For while I am living, I am writing to you\*, passionately-desiring the moment to die-off. **25** My passionate-desire has been crucified, and there is not a fire of fondness-for-material-things left in me. **26** But living water is also uttering<sup>42</sup> in

<sup>17</sup> [1:27(4:1)] Gk(M-L), Lat, HTSmM, Eirenaios/Gk, though quotation is cut short to know if his text contained "of the Anointed-One" or not for the final part) / Gk(pseudo), Syr, SFAmC, Arab "clean bread of God" / Eirenaios(Lat) "grain of the Anointed-One" & "bread of God" / Eirenaios(Eusebios), Jerome "clean bread"

<sup>18</sup> literally "flatter"

<sup>19</sup> literally "to"

<sup>20</sup> [1:30(4:2)] Gk(M-L), Lat / Syr, Arm "the Lord"

<sup>21</sup> [1:30(4:2)] Lat, Syr, Arm add

<sup>22</sup> [2:1(5:1)] Gk(M-L) / Gk(Eusebios) "bound-in"

<sup>23</sup> literally "worked-to"

<sup>24</sup> [2:4(5:2)] Gk(M-L) / Gk(Eusebios) "which will be"

<sup>25</sup> [2:4(5:2)] Gk(M-L) / Gk(Eusebios) actually add "for them" (lit. "for which beasts")

<sup>26</sup> literally "flatter"

<sup>27</sup> literally "which"

<sup>28</sup> [2:6(5:2)] Gk(M-L) / Gk(Eusebios) "might be wanting"

<sup>29</sup> [2:6(5:2)] Gk(M-L, pseudo, Eusebios), Lat "voluntary" / Syr, Arm omit

<sup>30</sup> literally "

<sup>31</sup> usually translated "compositions/composings", literally "standings-together"

<sup>32</sup> [2:9(5:3)] ("divisions" is usually translated "distributions" elsewhere) Gk(Eusebios) / other Gk add

<sup>33</sup> [2:9(5:3)] Gk(Eusebios) / other Gk add

<sup>34</sup> [2:9(5:3)] Gk(M-L) / Gk(Eusebios) "into"

<sup>35</sup> [2:10(6:1)] LsFSmAmg / GHTM "pleasures"

<sup>36</sup> [2:11(6:1)] Gk / some add

<sup>37</sup> literally "are holding-together"

<sup>38</sup> literally "into"

<sup>39</sup> literally "be coming-to-be of me"

<sup>40</sup> literally "dwelling-down"

<sup>41</sup> literally "in"

<sup>42</sup> [2:26(7:2)] Gk(pseudo) "leaping"

**me**, saying on-the-inside to me, “Come-here to the Father!” **27(3)** I am not taking-pleasure *in* food of corruption, nor-even *in* pleasures of this lifetime. **28** I am wanting bread of a god,<sup>1</sup> which is flesh of Jesus<sup>2</sup> the Anointed-One, the son of God,<sup>3</sup> the *one* from a seed of David; **29** and for drink, I am wanting his blood, which is incorruptible love and perpetual life.<sup>4</sup>

**30(8.1)** I am no-longer wanting to be living according-to *the manner of* humans; but this will be, if-at-any-time *all of you\** might want *it to*. **31** *All of you\**, want *this*, in order that **you\*** might also be wanted. **32(2)** I am requesting *this of you\** for myself through *these* few documents. Have-faith *in* me. But Jesus the Anointed-One will manifest these *things* to you\*, that I am saying *these things* truthfully. He *is* the mouth *which is* unable-to-lie, in which the Father truthfully uttered. **33(3)** Make-request for yourselves concerning me, in order that through the Holy Spirit<sup>5</sup> I might attain. **34** I did not write to you\* according-to *the* flesh, *but* instead according-to a resolve of a god. **35** If-at-any-time I might suffer, you\* wanted *me to*. If-at-any-time I might be rejected-after-being-proved, you\* hated *me*.

**36(9.1)** Be remembering in your\* prayers-to *God* the assembly in Syria, whichever *one* is *now* making-use-of God for<sup>6</sup> a shepherd in-place of **me**. **37** Jesus the Anointed-One alone (and your\* love) will be overseeing it. **38(2)** But **I** am being-ashamed to be being called<sup>7</sup> *one* of them, for I am not even worthy, being a last of them and, an abortion. **39** Instead, if-at-any-time I might attain a god, I have received-mercy to be someone.

**40(3)** **My** spirit greets *all of you\**, and *so is* the love of the assemblies (the *ones which* accepted me in<sup>8</sup> *the* name of Jesus the Anointed-One—not *merely* as *someone who* passed-by-your-way).<sup>9</sup> **41** For even the *assemblies which* were not situated-along<sup>10</sup> *the way* (the *way* according-to *the* flesh), were leading me forward *city by city*.<sup>11</sup>

**42(10.1)** But I am writing these *things* to you\* from Smyrna through *the* Ephesians (the *ones* worthy-to-be-deemed-happy). **43** But there is also simultaneously with me (along-with many others) even Krokos (the name yearned-for by me).

**44(2)** About the *ones who* came-before me from Syria into Roma in-regards-to glory of God: I am having-faith that you\* have recognized *them*; make-clear to them<sup>12</sup> *that* I am near. **45** For all of *them* are worthy of God and of *all of you\**. It is being-proper for you\* to cause them<sup>13</sup> to rest-up in-accordance-with all *things*.

**44(3)** Now I wrote these *things* to you\* *on* the ninth *day* before *the* Kalends of September. **47** Farewell into *the* end, in endurance of Jesus the Anointed-One.

<sup>1</sup> [2:28(7:3)] others “of life”

<sup>2</sup> [2:28(7:3)] Syr, Gk(pseudo) / Gk(M-L), Lat, Arm add

<sup>3</sup> [2:28(7:3)] some omit “the son of God”

<sup>4</sup> [2:29(7:3)] some add

<sup>5</sup> [2:33(8:3)] some add

<sup>6</sup> literally “to”

<sup>7</sup> literally “said to be”

<sup>8</sup> literally “into”

<sup>9</sup> literally “made-my-way-beside”

<sup>10</sup> literally “not being-fitted-to”

<sup>11</sup> literally “forward according-to city”

<sup>12</sup> literally “whom”

<sup>13</sup> literally “whom”